

ACCOUNT
OF
CHARLES DUNSDON,
OF
SEMINGTON, WILTSHIRE,
ENGLAND.



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BRIEF MEMOIR
OF
CHARLES DUNSDON.

THE subject of the following pages was born the 27th of eleventh month, 1799, at Steeple Ashton, a rural and secluded village in the vicinity of the populous manufacturing district of Wiltshire.

Before he had completed his sixth year, he was left, by the death of his parents, to the care of his elder sister, to whose authority he yielded a ready obedience. He was taught to read and write at a day-school in his native village, and at an early period was favoured with the visitations of divine love.

When ten years of age, he went out to daily labour as plough-boy, and continued in this employment for about seven years. During this time he was regular in his attendance at a place of worship; was a sober steady lad, and always brought home his wages to his sister, who still continued to manage for him. The individual for whom he drove the horses says, that he never heard him use a bad word, nor ever saw him give way to passion, although at times sorely tried.

At seventeen years of age he left his sister's care, and obtained a situation with a farmer in an adjoining hamlet of the same parish. Here, being strong and healthy, and having a good share of natural spirits, he often found it difficult to withstand the many temptations to which he was exposed; being often thrown into company where drinking, idle conversation, and various other follies were indulged in. At first these things were very trying to him; the witness for God in the secret of his heart showing them to be evil, and warning him to refrain; but not being sufficiently attentive to this faithful monitor, he began to take delight in these things. His master, finding him a lively cheerful companion, often took him with him to the neighbouring fairs and other places of amusement. On his return from these merry-makings, when alone, his distress of mind was at times so great, that he would come to the conclusion never to do the like again; but as these

resolutions were made merely in his own strength, they were again and again broken when temptation presented itself. But the Almighty still in mercy followed him, and his hand was at times heavy upon him for his many transgressions. He was thus at length fully convinced that the path of self-denial was the only one that led to peace ; and being favoured to see the emptiness of worldly pleasures, and their insufficiency to produce happiness, his mind became increasingly turned to seek for those consolations which he now believed religion alone could afford. He turned, therefore, with full purpose of heart unto Him from whom all strength cometh ; by whose gracious assistance he was enabled to break off from his sins, and more openly to take up his cross. He was, in consequence, often the subject of ridicule, and much tried by the taunts and jeers of his former companions, all which he bore with patience, though he often found it hard work, and, to use his own words, " I often found it necessary, many times in a day, to lift up my heart to God for strength to enable me to persevere."

Notwithstanding he felt such condemnation in his own heart on account of sin, he was considered to be an unusually steady young man. He was strictly honest, and his word, even from a child, could always be depended upon ; but now he saw that if he wished to lay up for himself treasure in heaven, it was not enough to be a moral character, and to be honest between man and man, but that he must be honest and faithful to his God also. Thus his mind became increasingly open to see that religion was a deep and inward work, carried on between the soul of man and God, its Creator and Redeemer.

About this time, he one evening observed a number of people going to a lecture, and, hoping that he might receive some good, he thought he also would go. The text chosen on this occasion was from *Hosea*, vi. 1. " Come and let us return unto the Lord : for he hath torn and he will heal us : he hath smitten, and he will bind us up." He was particularly struck with the text itself, and the way in which it was treated tended greatly to the enlightening of his mind, as to the means of reconciliation between the guilty soul of man and an offended God, through the merits and mediation of a crucified Redeemer.

He returned home much distressed, and not wishing to have his feelings interrupted, instead of joining the rest of the family, he retired into a room by himself, and there, in deep prostration of soul, under a sense of his own unworthiness,

he besought the Lord so to carry on His work in his heart, that from that day forward, he might know a death unto sin, and a new birth unto righteousness. Thus humbled and contrited before the Lord, he became effectually awakened to seek after enduring happiness, earnestly imploring that all within him might be brought into subjection to his holy will.

From this time, he became daily more and more acquainted with the inward operation of the Holy Spirit; and convinced that nothing short of an entire submission to its refining power, could ever destroy those strong propensities to evil with which he was so much tried; and which, at times, he feared he should never overcome. He was often much distressed, when reflecting on those things which appertain to the life which is to come, his mind being much occupied therewith when at work; and on his return home of an evening, he would frequently sit quite silent. At these times, the tears of tenderness were often seen running down his cheeks, which he would endeavour to conceal, lest he should appear to be what he was not, in respect to religious attainments; at other times, when much depressed, he would go into another room by himself, and there pour forth his secret prayers to the Almighty for help. It was also his frequent practice, at this time, to sit up great part of the night reading the Scriptures.

Thus was he brought to see the necessity, as well as privilege, of that state of mind which the apostle Paul speaks of, when he says, "Pray without ceasing." 1 *Thes.* v. 17. He perceived that something different from the outward expression of our wants to the Almighty in words, must be meant; something which could be exercised at all times, and which did not obstruct our outward employments; and thus gradually a state of watching unto prayer became, in some measure, habitual to him; and he was often favoured, when following the plough, or otherwise engaged in his daily occupation, to hold communion with his God, so that, as he has in effect often expressed himself, his labour seemed light; and, whilst his outward man was exhausted, his internal strength was renewed.

His conversation became uniformly of a serious cast, and he was remarkably diligent in attending public worship on all occasions when practicable; and having known, in his own experience, the sufficiency of the grace of God, he was at times brought under great exercise of mind on account of others; particularly some of his own near connexions, who, he feared, were living in a careless, unconcerned state; and

under these feelings, he would often affectionately entreat them to consider the awful situation in which they were standing, telling them what God had done for his soul and inviting them, by those mercies he had witnessed, to come, taste, and see the goodness of the Lord.

He had now reached his twentieth year, and in the early part of 1819, he engaged with a farmer in a neighbouring parish (Melksham); here his occupation was that of ploughman or carter. His master soon discovered that he was a man of principle, and therefore placed great confidence in him; and since his death, he has informed the writer that he never had had a servant who always considered his interest so much as Charles. He was often out from home with the horses: on these occasions, he took money with him to pay turnpike and other expenses, and on his return, he always gave a remarkably correct account, having used as much care in the expenditure of it as if it had been his own. He was never in the habit of staying about unnecessarily at public houses, but, when the horses had had the necessary refreshment, he went on, and returned home as soon as possible.

In speaking of public houses, he has several times said, that he never could feel satisfied to go to them merely for the sake of drinking and smoking with a friend; for he was satisfied, that any one who thus voluntarily spent his time there, was sure to come away worse than he went. He said he had many times, when out with his master's horses, been obliged to spend an evening, and sleep at a public house; but not being there from choice, and endeavouring to be watchful, he hoped he had been preserved; although at such times he was often obliged to witness things of which he could not by any means approve, yet he had seldom felt himself at liberty openly to express his disapprobation; but he always endeavoured, by the solidity of his deportment, to show that he could by no means join with them; and then, if any one asked him the cause, he endeavoured, in as meek a way as possible, to point out how displeasing such conduct was in the Divine sight.

His conduct to the plough-boys and others who worked with him, was remarkably exemplary, and well worthy of imitation, showing the solicitude he felt for their best welfare. When any of the boys behaved amiss and vexed him, instead of swearing at or beating them, he would call them to him, and in a quiet, serious manner, ask them if they were aware that the Almighty could see them; that He knew all they

were doing, even their most secret thoughts ; and then he would tell them, how displeasing such conduct was to Him, —adding, that if he was to beat them ever so much, that would not satisfy the Almighty, but they must pray to Him to forgive them and help them to do better in future. Thus he would reason with them, till the starting tears often evidently showed that the witness for God in their youthful hearts was in a measure reached ; although at the time they often tried to make it appear that they did not care any thing about it, yet some of them have since acknowledged that they never forgot it ; and that the recollection of it often proved a check to them afterwards.

It was also his frequent practice, when the boys were cleaning the horses, &c. in the stable, instead of letting them spend their time in singing idle songs, or in useless, or, as is too often the case, vicious conversation, to amuse, and at the same time instruct them, by relating the history of Moses, Abraham, or any other scripture character,—taking care to point out to them the blessed effects of a life dedicated to the service of God, and the unhappy effects of the contrary ; indeed, it may be said, that on all occasions in which he took part in the conversation, it was his aim to give it an instructive tendency.

Having saved sufficient money to furnish a cottage comfortably, and have a few pounds left, he began to think of marrying. In mentioning the subject to a friend, he told her he thought his mind would be more settled, and he wished to choose that state of life in which he thought he could serve God best. The more he contemplated this interesting subject, the more important he saw it to be to make a right choice ; believing that not only his present, but also his everlasting happiness much depended on it. Under these feelings, he was often led in secret to pray to the Almighty, (who has promised, that if we acknowledge Him in all our ways, He will direct our paths,) to enable him to make choice of one who was also under the influence of religious principles, and who might, in things pertaining to salvation, prove a true helpmate to him. He took a small cottage at Littleton Wood, in the Parish of Semington, a village about two miles from Melksham, which he neatly furnished : he removed there to live, but still continued to work at the same farm, at which he had been employed for several years.

In 1823, he was married to Betty Smith, a young woman about his own age, who resided at Steeple Ashton, with whom he had been acquainted for some years.

The first twelve months had nearly passed away, when he was called upon to endure a severe trial in the loss of his first child, and the dangerous and lingering illness of his wife; but knowing where to look for help, he was supported under it, and enabled to feel resigned to the divine will. In a letter addressed to his sister, after speaking very feelingly of his wife's illness, and expressing a hope that, with care, she would still be spared to him, he says: "The little boy is dead, but God knows what is best for us: may he make us content with his will."

His wife gradually got better, but was not able to go out of the house for several months: during this time, he was remarkably kind and attentive to her. After his return home of an evening from the labours of the day, he was accustomed, as his wife sat at work, to read aloud a few chapters from the Bible, and then they generally conversed a little about what he had been reading. Before they retired to rest, it was his constant practice to endeavour to check all worldly thoughts, and to feel after a sense of the Lord's presence. He was also careful to examine his actions during the past day; and if he was sensible of having transgressed the righteous law of God, so to humble himself in his sight, as to be enabled to close his eyes under a sense of his forgiveness and love; and in the morning, he seldom left his room without attempting to lift up his heart to Him for preservation during the coming day. These seasons were frequently owned by the influence of divine love, strengthening and comforting him.

Towards the latter end of the year 1825, he had a serious illness, and was confined at home several weeks. A friend who visited him at this time, says of him, that though his illness was apparently dangerous, he did not appear to be agitated with fear, or deprived of hope, but there was an unusual degree of that solemnity of feeling so much to be desired.

He was naturally of a shy, retiring character; notwithstanding which, the concern he felt for the spiritual welfare of his neighbours, often led him to call on them, and try to stir them up to greater diligence; and for the young and rising generation, he was particularly desirous that they might, by an early dedication of their hearts to God, be preserved from the many snares that attend the slippery path of youth, and thereby be spared that pain and misery, which an indulgence in the vain pleasures of the world, is sure one day or other to cause them. He frequently spoke with great pleasure of those who, he believed, were walking in the path of

self-denial, and it was his delight to encourage them to persevere; but he was cautious, in so doing, not to encourage any undue dependence on man. He remarked, that he thought a growth in that which is good is often retarded by looking too much to our fellow-men for help, instead of depending more entirely on the teaching of the Holy Spirit, which we are promised shall teach us all things, and lead us into all truth; "I used," said he, "to be fond of running about to one and the other, but I hope I am got beyond that now." "The kingdom of God is within you," and there, he now felt from experience, it must be sought.

In 1827, he removed to reside at Semington. Here, being at a coal-pit on a very wet night, and having to wait long for the loading of his wagon, he wrapped himself up in his damp great-coat, and lay down to sleep on some hay.

The next evening, on his return home, he found he had taken a very violent cold; he continued to work, however, for several days, but at last became so ill that he was obliged to keep his bed. Hearing he was unwell, I called rather late in the evening to see him, and found him in a very alarming state, labouring under a severe attack of inflammation of the lungs; his breathing was very short and oppressed, and every attempt to speak produced violent attacks of coughing. Desiring he would not speak, I sat quietly on the side of the bed for a considerable time. I found that he was quite sensible of his danger, and from the peace and serenity which appeared in his countenance, doubted not but that he experienced that confidence in his Redeemer, which makes the true believer more than conqueror. Although no conversation took place, I was much gratified with my visit. I stayed till a late hour, and then took leave of him, hardly expecting that he would survive till the morning. The following evening, I visited him again, and was pleased to find that the disease had taken a favourable turn, and that there appeared considerable ground to hope for his recovery. I remarked, that when I left him the night before, I hardly expected to see him living at this time. He answered, "No, sir, I did not expect it myself, but the Lord knows what is best for us." I said, "seeing thou wast fully aware of thy situation, how didst thou feel in the prospect of death?" He looked up very pleasantly, and said, "very peaceful and quiet—it did not take me by surprise; this is not the first time I have thought of dying. I have been endeavouring to prepare for such a time as this for some years past." The cough coming on, I requested he would not attempt to talk again, but after a little pause, he

said, "O! how good the Lord is; there is a support in religion when every thing else fails; and I believe if it should please the Lord to release me, there is a place of rest prepared for my immortal soul; but it is all in mercy, nothing of my own; I have nothing to trust to but the mercy of God in Christ Jesus."

During the whole of this illness, his mind was preserved in a remarkably quiet, peaceful state, and a person who was with him most of the time, remarked that she never saw him show any sign of impatience, or heard a murmuring word escape from him. Indeed it was quite a privilege to sit an hour by his bedside, particularly when he was well enough to converse.

He gradually improved, but as his bodily strength increased, his gracious Lord saw meet to prove him with poverty of spirit. He said to a person who called, "The enemy knows when we are weak; he has been very busy with me for some days past, but he has not been suffered to prevail; 'tis hard work at such times to keep our minds stayed upon the Lord." It was his practice, when thus tried, instead of struggling with the temptation, or wasting time in bemoaning his situation, to turn at once in simple faith to God for help, by which means he often experienced, that "the name of the Lord is a strong tower, to which the righteous flee and are safe." *Prov. xviii. 10.* Thus he did on the present occasion, so that he was soon favoured with a return of that evenness of spirits, for which he was so peculiarly remarkable. His strength rapidly increased, and after being confined at home about a month, he resumed his usual employment.

Calling to see him one evening, I found he was gone to Steeple Ashton, and had taken his eldest daughter with him. After I had been sitting some time conversing with his wife, he came in, appearing remarkably solid and thoughtful. His wife remarked to him, that she had been favoured with very comfortable feelings since he had been gone, and hoped he had had a pleasant walk; he replied, "the Lord has appeared to me in a wonderful manner; I never had such feelings in my life as I have had to-night coming home, and it is not gone now; if you will sit down and be quiet, I will try to tell you." After a short pause, he continued: "As I was walking along, with the little girl in my arms, being much depressed both in body and mind, I was endeavouring to look to the Lord for help under our present trials. After awhile, I found my mind brought into such a quiet, peaceful state, and I felt such a sense of the love and goodness of God, that

I could not go on, but sat down on a heap of stones by the side of the road. I remained there some time before I was able to move; my feelings quite overcame me, and the tears of joy ran down my cheeks. Then I looked up, and the moon was shining so bright, that every thing seemed peaceful and quiet about me, and I felt such liberty to beg of the Lord that he would enable us to persevere in the right way, and give us strength to bear up under all our trials, and when it should please him to take us out of this troublesome world, that he would in mercy grant us an admittance into his glorious kingdom. Then I looked at the little maid as she lay in my lap, and I felt my mind drawn out in such desires for her, that as she grew in stature, she might grow in the grace and favour of God. My mind was so full of the love of God, that I could not help praying for the whole human race, that all might be brought to a sense of their situation, and sincerely repent before it was too late. After awhile, I got up and walked quietly home, but O! the peace and calm that I felt! I never felt such nearness to the Lord before: there seemed nothing between my soul and Him. I think nothing can ever make me doubt the mercy and goodness of God towards the vilest sinner living." After relating the above, he sat silent a considerable time, and seemed fearful of entering much into conversation, lest he should dissipate the feelings with which he had been favoured, and which he said in some measure still remained.

Being a man of few words, he was little known, even among his nearest neighbours; many of whom, for want of a better knowledge of his real character, considered him rather dull and stupid.

He was very cautious not to enter into free conversation on religious subjects, unless he felt his mind in some degree prepared for it; knowing that "The preparations of the heart in man, and the answer of the tongue, is from the Lord." *Prov.* xvi. 1. He said he believed many persons suffered great loss from expressing their feelings so freely, without waiting to know more of this preparation, by which alone their conversation could be truly edifying and instructive to others, or satisfactory to themselves.

For the last few months there appeared an increased degree of watchfulness in all his actions, and quickened attention to his religious duties; from his remarks, it was obvious that his views of the inward and spiritual nature of true religion were much deepened.

About this time, he was affected with a pain in the nerves

of his cheek, which appeared to be something of the *Tic doloureux*; the pain was at times very violent, particularly at night, so that he frequently got very little or no sleep: this continued for several months; various means were used, but with little success: he bore it very patiently, knowing that the Lord doth not afflict willingly, but that all our trials, if rightly borne, would lead to our purification, and in the end perhaps prove our greatest blessings. He was much weakened by the violence of the pain and loss of sleep, and at times felt discouraged, fearing that he should be obliged to give up his work and apply to the parish for assistance.

I called one evening, and sat some time with him. On inquiring for his health, he replied that he still suffered a good deal from pain in his face, but the Lord was very good to him, and he thought he had never spent such a day in his life, or at least when at work, as he had done that day; that his mind had been so clothed with good during the whole of the time, that his labour appeared nothing to him, although he had been occupied nearly twelve hours, pitching and loading bean sheaves, during which he and his companion had conversed but little, lest they should dissipate the precious feeling with which they were favoured.

On the 23d, I called again, and sat some time with him. He informed me that he had slept nearly the whole of the previous night, and had been free from pain all day; which he had not been able to say for a long time past. He was very cheerful, and several times expressed his thankfulness for his present blessings. I took my leave, little supposing it was the last time I should ever see him at his own house.

He had been employed for several days past in carrying timber from Monks, near Corsham, to Semington; and on the 25th, he went again for that purpose: having carefully loaded the carriage, he was returning homewards, when coming down a narrow and rather steep road, one of the pieces of timber slipping forward, disabled the off-wheel horse, and threw the whole weight on the other, which, being more than he was equal to bear, forced the carriage onwards, and Charles, in his anxiety to prevent the horses from being injured, was crushed between the carriage and a wall, by which he was dreadfully bruised, having his right shoulder dislocated, the bone behind much fractured, five or six ribs on the right, and one on the left side broken, and the whole region of the chest appeared to have been violently pressed inwards; he was also very much bruised and cut in various parts of the face and body. In this state he was carried to

the Asylum at Corsham, about a mile distant, where every kind attention was paid him by the superintendent and his wife, and proper medical assistance procured.

The accident happened about three o'clock in the afternoon, and, about seven, his wife, and several others who felt interested about him, came to him. His sufferings, which were extreme, he was enabled to bear with a wonderful degree of patience and resignation. Speaking gave him much pain, but as he himself expressed it, he felt such a sense of the love and goodness of God, that he could at times hardly help giving vent to his feelings. It being remarked to him that his bodily sufferings must be very great, he replied: Yes, my pain is very great, but O! what a mercy it is that my senses are so clear, and that my mind is kept so quiet and peaceful, for even at the very moment when I was crushed between the carriage and the wall, (although I had not been thinking of good things before,) I felt such a sense of the presence of God, and that all that was then happening was with his knowledge and permission, that all anxiety as to how it might end seemed taken from me. I felt satisfied that His hand was with me, and that if He pleased, He could spare my life, but if He saw right to take it, I believed it would be in mercy to my poor soul." At various times, during his short illness, he alluded to his feelings at this time, saying, "O! how merciful the Lord is to me, for from the time I was first taken, He has never left me, nor suffered my faith to be shaken; the enemy has not been permitted for a moment to rob me of my peace, or cause a single doubt to arise in my mind." At another time, alluding to the same, he said, "My confidence in the mercy of God, through our Lord and Saviour Jesus Christ, is so strong, and has been through the whole of this illness, that if all the devils in hell were to try to rob me of my peace, they could not do it."

The pain and difficulty of breathing were at times so great, that it appeared hardly likely he would survive through the night; but towards morning, he was so much relieved as to be able to bear being moved, in order to make the bed more comfortable. A person coming in, and finding him apparently much better, remarked that he could not help indulging some faint hope of his recovery; he said, "Do you think so, sir?" and then, after a short pause, added, "Well, if it be the will of God, I must endeavour to be resigned to it, but I hope I shall never leave this bed alive: I would much rather depart and be with Christ, which is far better."

He several times requested to be left quite alone for a short

time, in order that his mind might be entirely abstracted from all outward objects, and stayed wholly upon God, so that nothing might interrupt or obstruct that inward communion of soul with the Most High, which was now his only support, and of which he was in a large degree favoured to partake. At times, when his sufferings were very acute, he would get a little restless ; but in the midst of it, he would say, " Now, let us try to be quiet a little ;" he would then lie perfectly still, sometimes fifteen or twenty minutes at a time, and in silence wait to feel his spiritual strength renewed ; afterwards, he would break forth in some remarkably sweet expression, as the following : " Oh ! what a merciful God we have to do with ! He never fails those who look to Him in sincerity for help. He knows what I suffer in my poor body ; O ! the sweet peace that I feel ! were it not for that, how could I bear it ?"

At another time, he said, " I have often heard those lines,

' Jesus can make a dying bed,
Feel soft as downy pillows are :
While on his breast I lean my head,
And breathe my life out sweetly there.'

But O ! the difference between hearing it and feeling it ! now I feel it, O ! the peace and happiness that I feel, I cannot possibly express it ; through faith in my dear Redeemer, I can now say, ' I am thine and thou art mine.' "

One afternoon, seeing his wife much distressed, he said, " Don't distress yourself, Betsy ; I shall soon be where all pain and sorrow shall cease : we have not been long together, but we have enjoyed much happiness, and had many precious seasons. We have had many trials, but the Lord has raised us up friends, and helped us through. It will not be long before we shall meet again, to spend a happy and never-ending eternity together ; and you must remember that there is still a God who has promised to be a husband to the widow, and a father to the fatherless ; and I believe you will not be forsaken."

He frequently spoke, without the least emotion, of his death, and on one of these occasions, he said, " I should like people to know how happy I died ; not that it will do me any good, but perhaps it might encourage others, to give up more entirely to serve the Lord."

To a person who was sitting by him, he said, " Notwithstanding the blessed assurance which I now feel of everlasting happiness, yet I am sensible, that had I been more atten-

live to the inward manifestations of the Spirit of Christ in my heart, I might have made much greater advances in the spiritual life than I have done; but I have fallen very far short of what the Lord would have had me to be, had I been more obedient to that internal Teacher; for as you read the other night, "He is indeed all-sufficient, and is ever waiting to do us good." Frequently, after lying still for some time, apparently engaged in mental supplication, he would exclaim, "O! happy! happy!" On one of these occasions, his wife remarked to him, that she hoped he did not build on anything of his own. He replied, "No, nothing but Christ." He said nothing more at that time, but the following day, looking at her very pleasantly, he said, "Betsy, you had your doubts and fears about me yesterday, had not you?" She replied, that she had no evidence against him, but as there were many ways of deceiving ourselves, she thought it would be a satisfaction to her, to hear from his own lips, on what foundation he was building. He then said, in a solemn manner, "On the death and sufferings of Jesus Christ, the Rock of Ages—I have had such sweet communion with him in spirit, and he has given me faith to believe, all will be well."—Through the whole of his short but deeply trying illness, he was preserved in a wonderful degree of patience and resignation; never being once heard to complain, even when suffering the most excruciating pain; and his mind seemed remarkably divested of every burden.

Several of his fellow-servants, and others of his acquaintance, came to see him the afternoon previous to his death; to whom, although much reduced, he was enabled to hand some weighty advice and counsel. To one of them, he said, "O! what a mercy it is that the Lord has drawn your heart to seek him in your youth; when you are brought into the situation I am in, you will not think that you began too soon, or gave up too much to serve him. O! it is a blessed thing to give our prime to the Lord." To another, he said, "Mind your never-dying soul, and do not let earthly cares have too much place; it is high time to awake out of sleep, and lead a different life; you will find it an awful situation to be brought on a death-bed! Oh, prepare for death!"

In the evening, he lay for several hours in great agony; and suffering much from oppressed and laborious breathing, he said, "If this continues, I cannot hold it long." His wife said, "I hope, my dear, you feel your mind stayed on the Lord, and that there is a crown of glory laid up for you." "Yes," he replied, "yes, I feel the Lord very near me; but

I cannot talk now." He then lay perfectly still, with his eyes steadfastly fixed upwards, apparently earnestly engaged in mental supplication. His breathing now became so much oppressed, that his friends were standing around the bed in almost momentary expectation of his dissolution. On a person asking him a question, he requested that he might not be disturbed, still keeping his eyes steadfastly fixed on one point, a sweet smile at times playing over his dying features. In about twenty minutes, he revived a little, and looked round on those about him. The heavenly expression of his countenance at this time, exhibiting so much peace and joy, was very impressive, and scarcely to be conceived by those who were not present on this deeply interesting and instructive occasion. It is not in the power of words to express the solemnity of this scene.

He then said, in an unusually loud, clear voice, which had for several hours previously been almost inaudible, from extreme pain and weakness : " I believe I am about to enter an awful eternity, but through the mercy of my dear Redeemer, I am not afraid to die, for I feel that that God whom I have endeavoured to serve, is now supporting me ; what else could support me in this trying hour ! The pain of the body is great, almost more than I can bear ; but it sinks into nothing when I look at the crown of glory which my dear Saviour has prepared for me. I have not been following a cunningly devised fable ; no ! I now find it a real support to me. I shall soon be where the wicked shall cease from troubling, and the weary soul shall be forever at rest.

Shall soon resign this fleeting breath,
And die, my father's God to meet.

Come, Lord Jesus, come quickly, and if it be Thy will, take me to Thyself."

He was then quite exhausted, and lay sometime gasping for breath, till at length it appeared as if he had almost ceased to breathe. His wife then knelt down by the side of the bed, and her feelings so far overpowered her, that she sobbed aloud several times ; she was requested to try to restrain her feelings, as she would disturb her husband : she said, " He knows what I am about ; it won't disturb him. I am wrestling with my God for the spirit of prayer, to enable me to take the bitterest cup He ever gave me to drink." Just at this time, he turned his head on that side, and with the same heavenly smile still on his countenance, which was preserved during the whole time he was speaking, he added ; " Though I walk

through the valley of the shadow of death, I fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me. The sting of death is sin, and the strength of sin is the law. But thanks be to God—He—giveth me the—vic—tory,—through—our—Lord—Jesus—Christ.”

The last few words were spoken at intervals, and in so low a voice as to be scarcely audible. He lay perfectly still for a considerable time, when, contrary to expectation, he so far recovered as to be able to speak, in a low whisper, without much difficulty.

For several hours previous to his death, he was at times a little rambling, but still, as often as returning recollection enabled him, he expressed his joy and his confidence in the Saviour.

He quietly resigned his breath to Him who gave it, about 12 o'clock on the night of the 29th, being four days from the time the accident happened; and his remains were interred at Steeple Ashton, his native village, on the 3d of the Ninth month, 1829. He had not yet attained his thirtieth year.

THE END.